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## RELIGIOUS.

### THE CHRISTIAN SABBATH.

For the Boston Recorder.

Ways of violating the Sabbath.

Wilson, in his lectures on the Sabbath, gives the following account of its profanation in England; and we leave our readers to determine how far the description is applicable to our own country. [Concluded from our last.]

Then inquire we next into the countenance which the nobles and princes of our land give to this Sunday-violation. Much of the character of national sin arises from the conduct of the great, from the open avowal or disavowal of God, which they are found upon the whole to make. I ask then,—with grief and shame I ask,—does not the prevalent example of the great go to encourage, to create, to render necessary in large circles of dependants, the open breach of the day of God? Do not they often profess that public worship is chiefly needful to restrain the common people? Do not they avow, that religion is little more than a state-engine? Does not their too general conduct authorize and embolden the neglect of the Lord's day, the omission of public worship, the frivolous engagements of the after division of the Sabbath, the enormous evils of Sunday dinners, Sunday visits, Sunday music-parties, Sunday diversions? Do we not read on every Monday, the catalogue of the festivals, conversations, assemblies for music—sacred music, as it is profanely termed—which degrades the preceding day? And do not these evils begin with those of the highest rank—with nobles, ministers of state, princes? And does not the eye of God behold all this, and mark the aggravations of its guilt? Do not the gentry and nobility form a prominent and influential part of a nation in its collective capacity? Is not their example the standard by which thousands form their notions of morals and of Sunday obligations?

But may we not, ought we not to go farther than this? It is not merely countenance afforded by the great, but it is a *secret* countenance on the part of legislators, ministers of state, magistrates, clergy, persons in authority, and with natural influence entrusted to them, which constitutes the real amount of national crime on this subject. If the gentry, clergy, and magistracy, have used such moral power as God and the laws and usages of their country have committed to them for the honor of the Sabbath—and which power they are employing daily on a thousand trifling topics which interest them—then there is no national guilt incurred in this respect. But what is the fact? Let conscience speak. It is to the eternal God we appeal, who is the searcher of every heart. Have not legislators and magistrates, both in their private and their collective capacity, connived, and do they not connive, at the violation of the holy law of the Sabbath? Do they not mock too, often at its divine authority? Do they not shrink from avowing their reverence for religion as a spiritual subjection of man to the obedience of his Maker? Alas! it is too well known, that little of their attention can be obtained on these subjects—that occasions are perpetually lost for diminishing the evils of Sabbath-breaking—that the miserable limits of the three or four hours of public services are considered sufficient, in the framing of acts of parliament, for the Sabbath; and that other hours are regarded without scruple to the world and folly—that the too frequent excuse of magistrates and individual members of either House, is that the temper of the times will not endure religious measures to be brought forward. Thus the influence of persons in authority is on the whole decidedly unfavorable; they discountenance spiritual religion; they refuse to put into execution the laws actually in force, and they decline preparing new ones—they frown on active individuals who would call on them to maintain the honor of the day of God. How was the proposal of Sunday drilling, for instance, during the late war, welcomed and admitted for a course of years, though the voice of bold remonstrance afterwards prevailed for its repeal? How were the petitions and remonstrances early made against Sunday newspapers, rejected; and the later ones scorned and contemned? What attention has been paid to the denial of the Sunday to the colonial slave, and to the atrocious evils of his Sunday market? How, again, do individual ministers of state and individual magistrates, receive the applications made for the suppression of Sabbath-breaking? What encouragement does the conscientious clergyman, or minister, or parochial officer, receive from the magistrates, in his attempts to check the evil? Where is there the individual in either chamber of parliament, now ready to take up the question concerning the law of the Sabbath, and strengthen them with such new enactments as the change of circumstances, since the time of the second Charles, may require?

And next allow me, as a minister of religion, to join in the confession of the share which I, together with my brethren, have borne in the guilt which we are now considering. Too many of us, the clergy, have not sufficiently enforced the duty of the observation of the Sabbath; we have not expounded the doctrine—we have not urged the authority—we have not protested as we should against the violation—we have not quitted by a firm example, the honors of this holy and most ancient of institutions—we have been cowardly, tame, silent, indifferent. Some of us have connived slyly at the enormous mischief—have shrunk from measures of energy and courage—have rather "followed the multitude to do evil," than struggled manfully, and at all hazards, against the current.

The religious public also—who reverence and observe to a certain extent the Sabbath—have shared and are sharing the guilt. They listen to objections. They read the works which plausibly sap the divine obligations of the Lord's day. Their minds are poisoned. They lose that firm standing on which they formerly planted their feet. Their family habits are unfavorable. Their own example is in some things dubious. The estimate which their children and households form of the Sabbath, low. They do not contend boldly, in public and private, against the sin of dishonoring the day, as their fathers did. Compare the last generation of evangelical and pious Christian households with the present—the decay is manifest—that is, the national guilt is augmented.

For in truth it amounts to this—let God be judge—there is a too general indifference, coldness and even scorn, amongst large numbers, to the sanctification of the Lord's day, and to remedial measures for retaining its honorable observance—which stamps the broad mark of public connivance on the sin of Sabbath-breaking. Thank God, we are not so deeply sunk in this evil as many of the continental nations.—Thank God, much honor is still put upon the holy appointment—thank God, a remnant of devoted Christians continues to

hallow it aright; thank God, "a pillar is raised, as it were, on the border of the land unto the Lord." Thank God our iniquities, as we trust, are not yet full, and a revival of deep concern for religion, and for the day of religion, is, as we hope, going on. But we must still look the facts full in the face. Our real repentance and reformation will depend on our conviction of our actual delinquency. Have we, then, or have we not, as a people, including the classes professing the peculiar grace of Christ, departed from the Lord, in committing and sitting calmly by, when his name was polluted and the Sabbath profaned? Is not a portion of the indifference and scorn poured upon this institution chargeable upon us—the ministers of religion—as the people of God? Would the names of reproach cast upon the religious observation of the day and upon those who sustain it, be so keen, so unprofitable, so extended, if the standard of general sentiment had been nearer that of the Scriptures? Yes, brethren, as the various classes in the Jewish nation at the time of Nehemiah, had departed from their God, and had joined in polluting the Sabbath; so have too many in all classes, in our own country, departed from their Saviour, and united, unconsciously in some cases and imperceptibly, in committing at the violation of the Christian Sabbath.

For the Boston Recorder.

### HOME MISSIONS.

That which has been done, may be done again. What has been accomplished by one feeble church or a few resolute individuals, may be accomplished by others, in similar circumstances.

Example is a good teacher, and a powerful reasoner, though its argument is a short one. We are glad of the example that follows. It is furnished at our particular request. It were to be wished that every pastor of a feeble church might furnish similar details of the progress of benevolence among his people even if he should think them less striking. We need to be informed more minutely, of what feeble churches are doing to cast off their swaddling bands or their grave clothes, as the case may be—for while little is said on this topic, we are afraid that but little is done. And if they are not helping themselves with increasing zeal, and increasing light and means, they have but slight claims on the assistance of others.

The church, whose benevolent operations are detailed below—had had for twenty-five years but part of a minister—i. e. one minister had served two parishes and churches; he had done it indeed faithfully and acceptably—but the burden was greater than any minister in New England can bear, without being crushed himself, or seeing the flocks committed to him, wasted. After so long an experiment, it was found necessary to adopt new measures—and secure a greater amount of ministerial labor.

But, how could it be done? We would assume the responsibility of an attempt to break up the existing order of things, and establish a Pastor over each church? Who would ensure—nay who would create the funds necessary to effect and confirm the resolution?

A single female comes forward—with twelve dollars. That sum forms the nucleus of a "Female Reading and Sewing Society." Application is made to the Domestic Missionary Society by this little band, and the Pastor—a missionary is sent for six weeks—he is detained six or twelve weeks longer, by the efforts of these Ladies;—for one or two years, they urge on their weary way—before they gain strength enough to settle a Pastor. The man they need, is then sent them;—by great effort, they are able to raise \$350.—and with the pledge of \$100 a year for five years—from the Missionary Society they secure the man of their choice.

Their Pastor has now been with them four years and a half. He has received during that time \$2,025—450 pr. ann. Of this sum \$1,027 have been paid by forty individual subscribers. Two of these subscribers, not worth \$4000 each, pay annually \$30 each—and the whole forty, stand on the tax bill at about \$50,000.—The Ladies Domestic Missionary Society of the parish has paid \$245. Two Reading and Sewing Societies have paid \$148. The Massachusetts Missionary Society has paid \$205 only, of the \$500 pledged!

Beside this individual in the same feeble parish, during the same period, have built and paid for a Parsonage \$1500.—and to this object, three or four individuals paid more than \$100 each. \$200 also have been expended in repairs on the Meeting-house.

In addition to this, the Ladies have raised \$230, 77 for Foreign Missions;—\$26 for the Tract Society; and \$95 for more local objects of benevolence; and \$50 have been raised for the improvement of the Sabbath School, and \$30 for the Education Society.

By the blessing of God, this amount of good has been effected in a single parish, by means of \$205 only of public charity—a sum, that we have no doubt will shortly be repaid and more than repaid, with a glad heart.

And this is not all, 47 persons have been added to the church, 30 more are hopeful converts. The Lord has done great things, for this people, and to his name be all the glory.

Any feeble parish will be blessed in like manner, if they will believe, and then add to their faith, virtue, courage, self-denial, resolution and perseverance.

The worst evil in our feeble parishes, is the spirit of selfishness; every man inquires what his neighbor says and does—not what God says and does. If A. will give but \$10 for the gospel, B. though as rich or richer, will say, "O I am poor—I can only give \$5. Ah, yes! poor he is—and shortly he will be poorer still, when the worm consumes him! When O when, will men learn that their souls are worth more than dollars—and that God is to be obeyed, rather than the example of their neighbors followed!

For the Boston Recorder.

MR. EDITOR.—The following paper was written two years ago, and my thoughts have lately been directed to it again, by the extract you published in your last, from Cooper, relating to a kindred subject. My mind was first drawn to this subject, by the loss of my dearest earthly friend;—and if you think the result of my examination of it, undertaken without the most remote idea of its being published, is calculated to interest or profit others, it is at your disposal.

### DEPARTED SAINTS.

Does their interest in the spiritual welfare of saints on earth, cease with death.

We have reason to be thankful that those truths, which, as sinners, dying and accountable beings, it most concerns us to know, are most plainly revealed. There are other subjects of less importance, but in which our feelings are often interested, and a prying curiosity excited, in regard to which we

can do little more than draw inferences from what is revealed on subjects, in some way connected with them.—On these subjects we find nothing clear and explicit in the word of God. Perhaps the inquiry, "In what does the happiness of heaven consist?" may come under this description. Some intimations are given on this subject, and much may be satisfactorily inferred from the character and general promises of God. But after all, while perhaps our ideas of that blessedness are heightened by the very indistinctness of our knowledge, we are still assured that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him."

Under this class of subjects too may be placed the inquiry, "Do departed saints know and feel interested in the transactions of earth;—and are they, like the angels, made "ministering spirits" to the saints below?"

The intimations of scripture on this subject are less distinct, than on that of our happiness. Still I think something may be gathered in relation to it, which will not be altogether unsatisfactory. And although this is confessedly a subject of far less importance than many others, yet it is not one on which many a child of God has been led to muse, when the earthly bond which united him to some fellow pilgrim has been severed, and his fellow traveler in the way to glory has been taken out of his sight—introduced before him to the enjoyment of bliss, the highest idea he can gain of which is, that it is worthy of God to bestow, and is beyond his present power to conceive. How often have the feelings of the survivor led him to inquire, although it is not *essential* for him to know,— "Does my friend that is gone know and love me still? Is he still anxious for my welfare, and is he permitted to use any agency to promote it?"

Let us now see what light, if any, the scriptures may even incidentally throw on this subject. I shall take it for granted that the spirit of the departed saint is admitted immediately into the realms of bliss—returns to the bosom of God who gave it—"Departs to be with Christ."

That the saints in heaven know all that relates to their fellow saints on earth, seems to be intimated by St. Paul in Heb. xii. 1. "Seeing therefore we are encompassed by so great a cloud of witnesses," &c. I know that a different construction from that which seems to favor my idea, is sometimes put on this passage. It does not appear to me however to be the most natural one. If the Apostle does mean to represent the saints in heaven, looking down with interest to witness the conduct of those they have left behind, the subject cannot be one which is destitute of practical importance. Whatever be his meaning, he draws an important inference from the fact, that we are surrounded with a cloud of witnesses. And could any other construction give to his inference a force at all equal to that, which I suppose to be the true one, would give?

Take another passage, about which there will be no dispute. "There is joy in heaven over one sinner that repenteth." Do not the "spirits of the just made perfect" partake of this joy? Does not this passage, as well as many others, clearly convey the idea, that the issue of man's probation on earth is a matter of intense interest to the inhabitants of heaven? And to what portion of those inhabitants? Or is it to a portion only? Do not departed saints know the transactions of the world they have left? Have they forgotten what they knew while here? Have they forgotten those scenes through which they passed on earth, and their fellow actors in those scenes, their connection with whom had such an important bearing on their present bliss? Or can we suppose them removed beyond the reach of intelligence from this lower world? And in Heaven too, where all its arches resound with the voices of the redeemed, is there here? If they do know and rejoice at the conversion of a sinner, do they know nothing of the subsequent course of the new-born soul? If they know, are they not interested? And if interested, are they incapable of doing any thing which this interest would prompt them to do? Will they not feel an interest arising from sympathy, which the angels cannot feel? And what is there in the nature of those errands of love, which the angels are commissioned to perform for the saints on earth, for which their powers are inadequate? Although absent from the body, are bodily organs necessary to gain access to the minds of their fellow-saints? For it is the spiritual conflict, in which the saint on earth is engaged, which excites the interest of the hosts of heaven. Besides, have angels bodily organs?—And how since saints on earth and in heaven constitute but one family, can we suppose that there is no family intercourse?

In the resurrection our Saviour says, that the saints are equal to the angels. Are we to suppose that the glorified spirits are inferior now? Will their reunion to the body, enrage their capacities? The body may minister to their enjoyment, and serve to increase their capacity for it; but will it be the means of enlarging their capacity in any other respect? I think it is to be a spiritual body, in whatever sense this expression is to be understood.

Benevolence, love is the ruling passion in heaven, as indeed it is in the hearts of Christians on earth. As far as they partake of the qualifications for heaven. If then it is a part of the employment and the bliss of angels to watch over and minister to the pilgrim on his way to glory, will it afford no joy to the spirit of the just made perfect in love, to fly on errands of mercy to his brethren on earth? And will not God, who is LOVE HIMSELF, delight to gratify them? Do not all the regards of heaven seem directed to this lower world—the Father, the Son, and the blessed Spirit, and all, all the angels, intent and employed on man's salvation? And do those that have gone from our world, where Jesus is, and where all around them are thus employed, stand amidst this active busy host, idle, although they may be interested spectators? If God himself is engaged continually, and all the angels are put in requisition, in this great work, has He nothing for the glorified spirit to do? Or is he incapable of doing any thing, although when on earth he was but a little lower than the angels? If the departed saint is admitted at once to heaven, and is with Christ and with angels, and all the real angels, beside himself, are occupied and intensely interested in bringing home to glory those whom he has left struggling with sin below, how can he harmonize with the society of those around him, unless their occupations, as well as joys, become his own?

The appearance of Moses and Elias on the Mount of transfiguration, shows that departed spirits do sometimes revisit earth; and the subject of their conversation shows that they were not ignorant of some of the transactions which are taking place here, in reference to the great work of redemption.

We learn also that when our Saviour rose, "many of the saints that slept in their graves arose and went into the holy city, and appeared unto many." It appears further, that one of "his fellow-servants, who had been with him, when the revelation was made to him; and was the organ of communication in making known to the Apostle the sublime mysteries of that Book."

If this was a glorified spirit of our race, is not here a strong argument in favor of my position? Could he know, and make known to John, what should take place in our world in future time, in relation to man's redemption, and not know and feel interested in these things, as they came to pass in the course of Providence? And if God employed him to hold communication with John on these subjects, why should he not employ other departed spirits in holding unseen intercourse with other saints on earth, and "ministering" to them?

St. John, says in the revelation, that he "saw under the altar the souls of them that were slain for the word of God, and for the testimony of Jesus: And they cried with a loud voice, How long, O Lord, dost thou not avenge our blood on them that dwell on the earth?" Now, how should they know that their blood had not been avenged?

May we not, must we not believe, that saints in heaven do know the transactions of earth; and that it is not improbable that they, with enlarged capacities, are employed to aid in their heaven-ward course, those they have left behind—members of the same "family," and objects still of interest and affection?

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### VIEWS OF REGENERATION.

The drift of the spirit of God in his legal strivings with persons, has seemed most evidently to be, to make way for, and to bring to, a conviction of their absolute necessity of a Mediator, by leading them more and more to a sense of their exceeding wickedness and guiltiness in his sight, the pollution and insufficiency of their own righteousness, that they can in no wise help themselves, and that God would be wholly just and righteous in rejecting them, and all that they do, and in casting them off forever. Though there be a vast variety, as to the manner and distinctness of personal convictions of these things.

When awakenings first begin, their consciences are commonly most exercised about their outward vicious course, or other acts of sin; but afterwards are much more hardened with a sense of heart sins, the dreadful corruption of their nature, their enmity against God, the pride of their hearts, their unbelief, their rejection of Christ, the stubbornness and obduracy of their wills, and the like. In many, God makes much use of their own experience, in the course of their awakenings and endeavors after saving good, to convince them of their own vileness and universal depravity.

If they are told, that they trust too much to their own strength and righteousness, they go about to strive to bring themselves off from it, and it may be, think they have done it, when they only do the same thing under a new disguise, and still find no appearance of any good, but all looks as dark as midnight to them. Thus they wander about from mountain to hill, seeking rest and finding none; when they are beat out of one refuge they fly to another, till they are as it were debilitated, broken, and subdued with legal humblings; in which God gives them a conviction of their own utter helplessness and insufficiency, and discovers the true remedy.

When they begin to seek salvation, they are commonly profoundly ignorant of themselves; they are not sensible how blind they are, and how little they can do towards bringing themselves to see spiritual things aright, and towards putting forth gracious exercises in their own souls; they are not sensible how remote they are from love to God, and other holy dispositions, and how dead they are in sin. When they see unexpected pollution in their own hearts, they go about to wash away their own delinquencies, and make themselves clean; and they weary themselves in vain, till God shows them that it is in vain, and their help is not where they have sought it, but elsewhere.

But some persons continue wandering in such a kind of labyrinth, ten times as long as others, before their own experience will convince them of their insufficiency; and so it appears not to be their own experience only, but the convincing influence of God's Spirit with their experience, that attains the effect; and God has of late abundantly shown, that he does not need to wait to have men convinced by long and often repeated fruitless trials; for in multitudes of instances he has made a shorter work of it: he has so awakened and convinced persons' consciences, and made them so sensible of their exceedingly great vileness, and given them such a sense of his wrath against sin, as has quickly overcome all their vain self-confidence, and borne them down into the dust before a holy and righteous God.

In those in whom awakening seems to have a saving issue, commonly the first thing that appears after their legal troubles, is a conviction of the justice of God in their condemnation, in a sense of their own exceeding sinfulness, and the vileness of all their performances.

Commonly persons' minds immediately before this discovery of God's justice are exceedingly restless, and in a kind of struggle and tumult, and sometimes in mere anguish; but generally, as soon as they have this conviction, it immediately brings their minds to a calm, and a before unexpected quietness and composure; and most frequently, though not always, then the pressing weight upon their spirits is taken away, and a general hope arises, that some time or other God will be gracious, even before any distinct and particular discoveries of mercy; and often they then come to a conclusion within themselves, that they will lie at God's feet, and wait his time; and they rest in that, not being sensible that the spirit of God has now brought them to a frame whereby they are prepared for mercy: for it is remarkable that persons, when they first have this sense of the justice of God, rarely in the time of it, think any thing of its being that humiliation that they have often heard insisted on, and that others experience.

In many persons, the first conviction of the justice of God in their condemnation, which they take particular notice of, and probably the first distinct conviction of it that they have, is of such a nature, as seems to be above any thing merely legal: Though it be after legal humblings, and much of the sense of their own helplessness, and of the insufficiency of their own duties; yet it does not appear to be forced by mere legal terrors and convictions; but rather from an high exercise of grace, in saving repentance, and evangelical humiliation; for there is in it a sort of complacency of soul, in the attribute of God's justice, as displayed in his threatenings of eternal damnation to sinners.

[President Edwards' "Faithful Narrative," &c.

### THE GOSPEL, A REMEDY FOR A FALL.

Who that believes the gospel can doubt, that the redemption which is in Christ was designed for no one generation, age, or nation of men, but for the human kind, through all generations, ages, and nations, till time should be no longer? Why was the gospel to be preached to every creature, through all coming times, till the end of the world? Why must one generation teach it to another, we to our children, they to theirs, and so on till men shall cease to be born? Manifestly the provision of the gospel, first disclosed in Eden on the day when Adam fell, looked to the consummation of all things, and regarded every descendant of Adam as needing its grace no less than Adam himself. Now it is unquestionable, that, in thus adapting itself to all the unborn offspring of Adam, the gospel provision assumed that mankind were in the divine view as really fallen and sinful as their progenitor. Though not yet in being, they were in their Maker's sight a depraved and perishing race, needing His mercy as much as did their first father when he stood before Him, the trembling expectant of the stroke of death. For otherwise, how unsuitable had the provision of the gospel (a provision only for *rained sinners*) been for them?

Before I advance to the immediate object of this discourse, which embraces a STATEMENT AND DEFENCE OF THE DIVINE CONSTITUTION IN THIS PARTICULAR, let me bring the fact into distinct notice, that the moral history of mankind, as far back as it can be traced, is the history of a race of sinners. No reasoning will be held with him who would bring this fact into controversy. Judging mankind by the lowest standard of virtue any where or at any time received, a sentence of condemnation must go forth against them. Men who having not the law are a law unto themselves, have brought a decisive verdict against one another. The feeble sense of right and wrong, which the light of nature aided by traditional revelation, kept alive in their hearts, has been sufficient to ascertain and condemn their wickedness, its proofs having always been so flagrant. That they have received the Christian doctrine of original depravity in its full latitude, is not affirmed; but many explicit testimonies, besides their fiction of a golden age, assure us that they have not been of the opinion that the primitive and the present states of mankind are the same. It is remarked by one of their own poets, that no man is born without the seeds of sin, and that the best man is he who has the fewest; and if the glimmering ray of nature could produce conviction of that truth, how lively should be our sense of it, under the teachings of inspiration. How the scripture testifies to the wickedness of mankind, discerning pure wickedness in every moral action of unrenewed man, without a solitary exception since the fall, no well instructed person can be supposed ignorant. Nor is it possible that a mind duly enlightened into the nature of the law of God should dissent from the testimony of scripture, after comparing human conduct with that inflexible standard.

Now here is a fact, the evidence of which is wrought into the moral feelings and conduct of every living man, and fills the records of all past time; it is a fact plain and certain as that we have a real existence—that mankind, universally and from the beginning of moral life, are a race of sinners; and if reason now considers it a disowning of his empire to make facts give way to one's clashing preconceptions, let us take heed lest we incur the reproach of absurdity by pursuing that exploded course in regard to the present subject.—Rev. Dr. Skinner.

TRUTH, AN INEXHAUSTIBLE MINE. I do not say that new religious truths are discovered in man's present state. But the case is this:—When one for the first time reads such a work as Milton's Paradise Lost, or sees West's picture of Christ Rejected, if he has any taste, or any feeling, he perceives many splendid beauties, and enjoys them most highly. But every new examination shows him something, which he did not discern before. In looking at the picture, for instance, it may be that he first examines the individual figures; and is subdued by the mingled majesty and meekness which appear in the Christ—or he is melted in sympathy with the impassioned Mary—or is kindled into indignation, when he beholds the furious and malignant Jews. After having studied every particular figure, he then considers the harmonious and contrasted of the various groups, the propriety of their positions, and in a word, every thing which shows the genius of the painter, and the skill of the artist. The subject is not exhausted, until the spectator has comprehended the whole plan of the work, and examined thoroughly every beauty of its execution; not until he has been brought to think and feel about it, as the artist did. And so, but in a much higher degree, of the gospel of Jesus Christ. Every careful study of this glorious system, shows new beauties in truths a thousand times considered—and the subject never can be exhausted, until the mind of man rises, if I may say so, to the conceptions, the thoughts, the feelings, and the great plan of its DIVINE AUTHOR.

It is evident that the gospel is, with admirable wisdom and benevolence, adapted to man, in all regions, in all periods, and in all conditions of human society; and moreover, that it is suited to the whole of his intellectual and moral nature.—Rev. Dr. Rice.

HOPE, "FULL OF IMMORTALITY." To ascertain the full effect of the Christian religion, in regard to the matter now under consideration, it is necessary to connect the doctrine of the resurrection of the body, with that of the immortality of the soul; and to suppose that these truths are fully believed. Let one, then, habitually realize, that he is to live forever; that he is capable of an endless progression in knowledge and holiness; that he is the heir of eternity; and that this body, which is now the instrument and organ of his mind, instead of sleeping always in kindred dust, will be raised by almighty power, and rendered immortal; that he himself, as a true, complete human being, may hold companionship with the highest and holiest of created beings, and communion with their Lord—let a man, I say, daily bring home to his "business and bosom," such thoughts as these, and they will cast his whole character in the mould of heaven, and give him, even in this world, the port and bearing of an angel of light. What, in all the range of human knowledge and thought, is so well suited to raise man above every thing low, and sensual, and grovelling? Accordingly, if one will go into the humblest habitation of the truly pious, he will find, amidst poverty, and toil, and self-denial, persons familiar with high and noble thoughts, and enterprizes, in real grandeur and magnificence,











